



astitva

DIN: 2072000009 ISBN: ISSN: 2454-602X
Stable URL: <http://www.astitva.info/>
Publisher: Global Synergetic Foundation, India Imprint: Manifest
Date: June 2nd, 2015 Version 1

Title : **The Problem of "Self" in Buddhism: a background study**
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Keywords: *atta, anatta, Self, Nikaya, Buddhism, Bhuddha*

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ABSTRACT

The 'renowned' Theravada materialist Nyanatiloka has said:..."*Thus with this doctrine of no-Self-less-ness, or anatta, stands or falls the ENTIRE structure of Buddhism*". It is interesting to note that a careful search of nikAyAs gives a long list of hot passages to support the contrary, which the Theravadins do not want even to get them translated, for fear of what massive implications they would have upon their heretical Abhidhamma view of annihilationism. It must be kept in mind that nikAyAs pre-date, ie. composed long before the Theravada came in to existence, To examine we must focus on what Lord Buddha himself said and not "what he ought have said", as put forward by the later commentators. The results which need to be studied and examined properly to see the fallacy, if any, prevailing for last two thousand years.

The Problem of "Self" in Buddhism: a background study

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The 'renowned' Theravada materialist Nyanatiloka has said:

"Thus with this doctrine of no-Self-less-ness, or anatta, stands or falls the ENTIRE structure of Buddhism". Now consider the following quote:

*"Nobody knows the exact meaning of the Pali word **atta**. That's because the Tathagata never defined it. He did generate a number of descriptions of the affect of 'not atta' (i.e. anatta). But the (selected)affects he described did not in any way determine the meaning of atta, nor was a definite affect (or affects range) resulting from atta implied in the (selected) affect descriptions of anatta."*

To prove it they the following logic is given:

Let us consider the following argument which is used by teachers of modern Buddhism, specially the Theravada or hInyAna Buddhists to prove the No-Soul Theory::

A (form) is not X (attan/soul/atman), ...

B (feeling) is not X, (attan /soul/atman),...

C (perceptions) are not X, (attan /soul/atman),...

D (experiences) are not X, (attan /soul/atman),...

E (consciousness) is not X, (attan /soul/atman),.....

therefore, X , (attan /soul/atman),..... does not exist?

We reach here to a fallacy that if A,B,C,D,E are not X then X does not exist.

It is interesting to note that a careful search of nikAyAs gives a long list of hot passages to support the contrary, which the Theravadins do not even want to get translated, for fear of what massive implications they would have upon their heretical Abhidhamma view of annihilationism. It must be kept in mind that nikAyAs pre-date, ie. composed long before the Theravada came in to existence, And to examine it, without any prejudice, we have proper authorization from none other than the Lord Buddha himself as he has said:

*"Do not be led by hearsay
or by what is handed down by tradition
or by what people say,
or by what is stated by the authority of your traditional teachings.
Be not led by reasoning,
nor by inferring,
nor by argument as to method,
nor by delight in speculative opinions,*

*nor by seeming possibilities,
nor by the directions from your teachers.
But, when you know of yourself
that certain actions done by you are not good,
wrong and considered worthless by the wise;
when followed and put in to practice,
lead to loss or suffering, then give them up ...
and when you know of yourself that
certain actions done by you are good, true
and considered worthy by the wise,
then accept them and put them into practice.'*

*One should not accept
anything out of emotional faith:
One should use one's common
sense and understanding before
accepting anything."*
~Gotama Buddha Majjima Nikaya II, 170

A preliminary search gave the following results which need to be studied and examined properly to see the fallacy, if any. To examine we must focus on what Lord Buddha himself said and not "what he ought have said", as put forward by the later commentators. The results which need to be studied and examined properly to see the fallacy, if any, prevailing for last nearly two thousand years.

Jataka Att. 6.380 *t.hitattoti t.hitasabha'vo* "To be fixed in the Soul is to be fixed in Svabhava (Self-Nature)"

Theragatha Att. 1.46 *t.hitattoti t.hitasabha'vo* "To be fixed in the Soul is to be fixed in Svabhava (Self-Nature)"

Theragatha Att. 1.51 *parinibbuto t.hitattoti* "Parinirvana is to be fixed in the Soul"

Silakhandhavagga Att. 1.168 *Ýhitattoti suppatit.t.hitacitto* "To be fixed in the Soul is to be thoroughly fixed within the Mind"

Theragatha Att. 1.8 *atta'ti vuccati tasma'adhicitta'nuyogena* "The Soul it is said is yoking to the Supra-Mind"

Theragatha Att. 1.8 *bha'vitatta'nanti bha'vitasabha'va'nam.* "To become the Soul is to become Svabhava (Self-Nature)"

Saga'tha'vagga Att. 1.105 *Ýhitatta'ti patit.t.hitasabha'va'* "To be fixed in the Soul is to be thoroughly fixed in Svabhava(Self-Nature)"

Pat.isambhida'magga Att. 1.236 *Ekattupat.t.ha'navasena cittassa t.hitatta'ti* "To bring to

unification the Mind is to be fixed upon the Soul”

Therigatha Att. #299 *aggabha've t.hitatta* “To be fixed in the Soul is to become the topmost”

Theragatha Att. #2 2.204 *t.hitatta' atidevassa samma'sambuddhassa* “To be fixed in the Soul is highest supernal Samma-Sambuddhahood”

Theragatha Att. #3.6 *t.hitatta' tinno pa'rangato* “To be fixed in the Soul is the other shore, is having gone beyond”

Mahavagga Att. 2.692 *t.hitatta' oghatinnam*. “To be fixed in the Soul is to be flood crossed”

Maha'vagga Att. 3.270 *attano sabha'veneva* “The Soul is Svabhava (Self-Nature).”

Uda'na Att. #55 *veda'nam. va'antam. gatatta'vedantagu* “The Vedas culminate in the accomplished Soul; this is Vedanta.”

Uda'na #3 *vedantagu'vu'sitabrahmacariyo* “Living the Brahma-life is fulfillment of the Vedas (Vedanta)”

Patisambhidamagga 1.174 *Buddhoti yo so bhagava' sayambhu* “The Buddha is the Lord, Svabhava (Self-Nature).”

Suttanipata Att. 2.410 *cittena vipassanto attano* “Mind has insight into the Soul”

Theragatha Att. #2 2.151 *Citta'ti attano* “The Mind is the Soul”

Itivuttaka Att. 1.168 *Ajjhattam.cetosamathamanyutta'ti attano cittasamathe anuyutta'*. “The Supreme Soul is the Mind yoked to steadfastness; the steadfast Mind is dedicated to the Soul”

Itivuttaka Att. 1.168 *Ajjhattam.attanoti* “The Supreme Soul is the Soul”

Sagathavagga Att. 1.237 *Atta'ti cittam..* “The Soul is the Mind”

Sagathavagga Att. 1.112 *attano cittam. dasseti* “The Mind envisions the Soul”

Dhammapada Att. 4.117 *Tasma'ti yasma'atta'va attano gati patit.t.ha' saran.am.*, “Hence it is to the Soul that one goes, it is in the Soul that one is fixed in Refuge.”

Suttanipata Att. 1.129 *attano saran.am. gavesa'ma*”ti “The Soul is the refuge to be sought”

Uparipannasapali Att. 4.151 *Ekattanti ekabha'vam., ekam.asuññatam.* “The One-Soul

having become One, this is non-shunyata”

Patisambhidamagga Att. 3.700 *sabbasankha’rasuññatta’ uttamatta* “Sensory determinate experiences are devoid of the Supernal Soul”

Itivuttaka Att. 2.15 *anatta’nupassana’ya suññatavimokkho* “Insight into what is not-Soul is shunyata liberation”

Majjhimapannasapali Att. 3.146 *parato suññato anattatoti ti’hi anattalakkhan.am..* “What is other is shunyata and anatta, has the mark of anatta.”

Jataka Att. 5.332 *Mahattanti set.t.hattam.* “The Mahatman is Highest Soul (Brahma)”

Majjhimapannasapali Att. 3.10 *Brahmabhu’tena attana’ti set.t.habhu’tena attana’.* “The Soul has become Brahma. The Soul has become Highest.”

Dhammapada Att. 1.231 *set.t.hatta’anuttaranti* “Highest Soul is Utmost finality”

Khandavagga Att. 2.277 *Uttamapurisoti set.t.hapuriso* “The Utmost Spirit is the Brahmapurisa”

Itivuttaka Att. 2.102 *aggabhu’ta’set.t.habhu’ta’* “Become Highest is to have become Supreme”

Theragatha Att. #6 3.46 *maha’purisa sabha’vam.* “The Mahapurisha is Svabhava”

Therigatha Att. #289 *Sam.sa’ram. anamataggato sam.sa’rassa anu amataggatta’ña’n.ena anugantva’pi amata-aggatta’* “Samsara is non-Immortality faring that is Samsara. Immortal highest Soul gnosis faring is the Immortal highest Soul”

Silakkhandhavagga Att. 1.183 *dhammacakkhum.udapa’di’”ti hi ettha ariyamaggattayapañña* “raising up the vision of Dhamma is the Aryan path of perceiving the Soul”

Patisambhidamagga Att. 3.608 *samma’dit.t.hiya’pi maggattam.* “View of Perfection is the path of the Soul”

Mulapannasa Att. 1.175 *maggena visuddhacittatta* “The Path is purification of the Soul’s Mind”

Mulapannasa Att. 1.43 *Vimuttoti dve vimuttiyo cittassa ca vimutti nibba’nañca. Araha’ sabbakilesehi vimuttacittatta’cittavimuttiya’pi vimutto. Nibba’nam. adhimuttatta’ nibba’nepi vimutto. Tena vuccati “sammadañña’vimutto”ti.* “Emancipation is twofold: Emancipation of the Mind and emancipation by Nirvana. That is emancipation of the Mind is

Mind's emancipation from determinate defilements, and Nirvana is obtainment in emancipation of the utmost Soul. This is called "Perfection-wisdom emancipation."

Pañcakanipa'ta Att. 3.311 *saran.amatte patit.t.hitoti* "one is fixed in the Soul as the refuge"

Mahavagga Att. 3.175 *saran.amatte patit.t.hitoti* "one is fixed in the Soul as the refuge"

Pat.isambhida'magga Att. 1.86 *Saranti ta'ya, sayam.va' sarati, saran.amattameva va'esa'ti sati* "Recollect protection, recollect your own, recollect refuge in the Soul."

Suttanipa'ta Att. 2.416 *Attadi'pa'ti attano gun.e eva attano di'pam. katva'vicaranta'khi'n.a'sava'vuccanti.* "Soul's illumination is the fortune of the Soul illumined which is said to be without defilements."

Maha'vagga Att. 3.204 *Attadi'pa'ti maha'samuddagata' di'pam.viya atta'nam. di'pam. patit.t.ham.* "Soul's illumination is the Super ecstasy illumination of the Soul which has fixated itself in its illumination.

Therigatha Att. #157 "*Attadi'pa'tato hotha, satipat.t.ha'nagocara*" "Soul's illumination designates recollecting the origin"

Jataka Att. 6.370 *Atha amara'devi' attano sa'mino niddosabha'vam.* "The Soul is Amara (deathless) and is identical with Svabhava (Self-Nature)."

Jataka Att. 3.406 *Amatama'da'ya'ti attano a'nubha'vena t.hito* "To bestow the Immortal is to be fixed in the Svabhava, being the Soul"

Jataka Att. 3.494 *amataphalam.katva'saddhim. suja'ya attano t.ha' nameva gato* "The fruit of Immortality is to be well manifest in the Soul"

Uparipanna'sa Att. 5.57 *tatha'gato attano* "Tathagata is the Soul"

Theraga'tha' Att. 1.37 *tatha'gata'attano* "Tathagata is the Soul"

Jataka Att. 5.337 *tatha'gatassattha'ya attano* "Tathagata is the Soul"

Majjhimanipanna'sa Att. 3.379 *tatha'gatassa attabha'vo* "Tathagata is the Soul become"

Itivuttaka Att. 1.142 *tatha'gatassa arahato samma'sambuddhassa attano visaye samam.samma* "Tathagata is the Arahant, the Sammasam-Buddha, the Soul, is verily Perfection"

Itivuttaka Att. 2.187 *tatha'gatasadda-buddhasadda'nam.attato* "Tathagata is the Buddha, and the Soul"

Itivuttaka Att. 2.187 *attano tatha'gatabha'vam.* "The Tathagata become is the Soul"

Khandhavagga Att. 2.320 *tatha'gatam.attano* "Tathagata is the Soul"

Petavatthu Att. #181 *Mahatta'sa'ti attana* "Great-Soul is recollection of the Soul"

Vimanavatthu Att. #268 *Yatha'mahappabhoti attano mahattassa anuru'pappabho. Yatha'hi mahattena su'riyaman.d.alena sadisam. jotiman.d.alam. na'tho, evam. pabha'yapi.* "The Great light of the Soul is the Great-Soul which is illumination beyond form. The Great-Soul is the Sun disk, is the source of the disk of radiant illumination, this illuminating."

Sagathavagga Att. 1.236 *Ajjhattamevujjalaya'mi jotinti niyakajjhatte attano santa'nasmim.yeva ña'n.ajotim.* "The supreme Soul blazes forth astrum illumination; this is the Soul fixated in the Soul as the Heaven-tree with illuminative gnosis"

Mahavagga 2.260 *Jotitatta'panassa pa'lanasamatthata'ya* "The Soul's illumination is in guarding and keeping"

Pa'thikavagga Att. 3.940 *Tathattoti tathasabha'vo.* "Tathatta designates Thusness of Svabhava"

Apadana 1.308 *t.hitacitto bhava'maham.* "fixation in the Mind is to have become Great"

Theragatha Att. #2 3.170 *Vimuttam.ubhatobha'geti ubhatobha'gato vimuttatta* "Emancipation which is to be both-ways liberated (citta and panna) is to be Soul emancipated"

Udana Att. #435 *vimuttatta' samma' vimutta'nam.* "Soul emancipated is Perfection liberated"

Patisambhidamagga Att. 1.401 *Samanna'gatatta'ti yuttatta' paripunnatta' va* "Endowed with the Soul, being yoked to the Soul is utter fulfillment of the Soul"

Jataka Att. 5.127 *parinibbutatta'maha'samma'nam.* "Parinirvana of the Soul is the Great-Samma"

Pa'thikavagga Att. 3.977 *"maha'sammato"ti na'mam.ahosi, yatha' ma'ta'pitaro* "The Great-Samma is the name for mother and father (progenitor)"

Maha'vagga Att. 2.677 *Tattha bhagava'pi maha'sammatassa vam.se uppanno* "The Bhagavat is the Great-Samma which is the lineage of his origin"

Jataka Att. 3.454 *Ati'te pat.hamakappe maha'sammato na'ma ra'ja' asankhyeyya'yuko ahosi* "Before time began the Great-Samma is the name of the royal incalculable endless"

Nettipakaraṇa Att. #184 *Ye sammatta', ayam.at.t.hangiko maggo.* "Self Perfection is the Aryan Eightfold Path"

Pa'thikavagga Att. 3.1043 *Sammatta'ti ya'tha'va'samma'sabha'va'* “Self Perfection is Samma Svabhava”

Pat.isambhida'magga Att. 2.402 *Ariyamaggo hi samma' sabha'voti sammattam.*, “The Aryan Path is Samma Svabhava Self Perfection”

Dukanipa'ta Att. 2.312 *Samma'vimuttim. phusati'ti samma'hetuna'nayena ka'ran.ena arahattaphalavimokkham. ña'n.aphassena phusati.* “Samma liberation is to contact Samma which is the source which begets and produces and is the Arahant fruit of liberation which is reached by gnosis.”

Vima'navatthu Att. #38 *Yo ve samma'vimutta'nam., santa'nam. brahmaca'rinam.* “Samma liberation is the Heaven-tree of the Brahma-faring life”

Pa'thikavagga Att. 3.1059 *So eva ca puggalo atta'nam. samma't.hapeti* “The pudgala has the Soul fixed in Samma”

Maha'niddesa Att. 1.193 *Sayam. samattam. karoti'ti attana' u'nabha'vam.mocetva' samma'attam.samattam.karoti.* “Oneself makes become Self Perfection of the Soul producing Perfection unto the Soul making Self Perfection”

Sutta Nipata Att. 2.556 *Tattha sayamattana'ti sayameva atta'nam.* “Thus, ones own Soul is the Soul of oneself”

Theragatha Att. 2.160 *saggam. sabhavanam. yatha'* “Ones True-Nature is the celestial light”

Apada'na Att. #513 *Saggam. agam. sabhavanam. yatha'ti attano geham. viya saggam. lokam. agama'sinti attho.* “Ones True-Nature is the celestial light, is the Soul as refuge that one goes into this sphere of celestial light”

Udana Att. #392 *Tasma'“dukkhassa anto”ti ayameva tassa sabha'voti dasseti.* “The ‘total annihilation of suffering’, this is a designation for having acquired Svabhava (Ones True-Nature)”

Pet.akopadesapa'l.i #104 *Sabha'vo hetu, parabha'vo paccayo* “Ones True-Nature is the Source, becoming otherness is a contingency”

Nettipakaran.apa'l.i #79 *Padi'po viya sabha'vo hetu hoti* “Ones True-Nature is the Light and the Source”

Patisambhidamaggga Att. 2.402 *Ariyamaggo hi samma' sabha'voti sammattam.*, “The Aryan path is Perfection, Ones True-Nature, Self-Perfection”

Jinavam.sadi'pam. #493 *samma'sa'mam. bujjhitatta'sayambhu* “Perfection is to know the Soul, is Ones True-Nature”

Pa'thikavagga Att. 3.992 *Samma'sabha've niyato sammattaniyato* "Perfection is Ones True-Nature fixation, is Self-Perfection fixated"

Uparipanna'sa Att. 4.123 *Brahmattanti hi maha'brahmattam. adhippetam.* "The Brahma-Soul, the Great Brahma-Soul is the progenitor"

Pa'thikavagga Att. 3.862 *Brahmaja'ti brahmatto nibbatta* "Born as Brahma is Brahma-Soul unbound Soul"

Dhammapada Att. 1.81 *Maha'puriso attano* "The Mahapurisha is the Soul"

Cariya'pit.aka Att. #309 *maha'purisena a'dito attano* "The Mahapurisha from the beginning is the Soul"

Anudi'pani'pa't.ha #62 *Santa sabha'vatta'ti upasanta sabha'vatta'* "Peace is Ones True-Nature the Soul, is tranquilization in the True-Nature of the Soul"

At.t.hakanipa'ta Att. 5.72 *Brahmabhu'toti set.t.hasabha'vo* "To become Brahma is to become highest Svabhava"

Mahavagga Att. 1.121 *ariya'nibba'nam.yanti'ti brahmaya'nam. itipi, dhammabhu'tatta'ya'natta'ca dhammaya'nam. itipi, anuttaratta'kilesasanga'massa ca vijitatta'anuttaro sanga'mavijayo* "Aryan Nirvana is Brahmayana, is the Law of becoming Soul, is the Dharmayana, is the heavenly Soul of leaving defilements and being victorious over the Soul and become supernal, become the victor in the king of battles."

Subodha'lanka'rat.i'ka'#267 *sommabhu'ta'atta'nam.* "Soul becomes the Nectar-of-Immortality"

Dhammasangan.i'-at.t.hakatha'#178 *su'riyappabha'bhibhava'sommabha'vena ca attano upaka'rakattena* "Become the light of the Supernal-Sun, become Soma the Soul has"

Vibhanga Att. #329 *Si'laggam.sama'dhiggam.paññaggam. vimuttaganti idam. aggam. patva't.hitatta'aggo* "Highest sila, highest samadhi, highest wisdom, highest emancipation; this is to be fixed in the Soul as highest"

Pa'ra'jikkakan.d.a Att. 1.157 *Etesu parisuddhabha'va'di'su t.hitatta' t.hite* "To be fixed in total purification Svabhava is to be fixed upon the Soul"

Nettippakaran.a Att. #174 *ariyamaggena samativattanam., idam. nissaran.am..* "The Aryan path is conjunction with the beyond, this is transcendence"

Sal.a'yatanavagga Att. 3.95 *Yam.tam.tathatta'ya upaneti'ti yam.evam.bha'vitam.cittam., tam. puggalam. tathatta'ya sacittakabha'va'ya upaneti.* "to make ones Mind become is to bestow Tathagatahood, wherein one making ones Mind become is therein the Tathagata"

Dhammapada Att. 2.142 *sacittaka'pi attano cittam. vase vattetva'saman.adhamma* “The Sramanic Dhamma is to have mastery of ones Mind over itself which is the Soul”

Nettippakaran.a Att. 259 *Ekam.sabha'vito sama'dhi'ti sukkhavipassakassa sama'dhi.*”The One True-Nature is samadhi, is the bliss of vipassana-samadhi”

Theri'ga'tha' Att. 219 *Ekaggacitta'ti sama'hitacitta.* “The sovereign Mind is to be steadfast within the Mind”

Uda'na Att. #435 *vimuttatta' samma' vimutta'nam.* “Liberated into the Soul is liberation by Perfection”

Dhammasangan.i' Att. #102 *majjhata'ssa kathayato adukkhamasukhavedano hoti* “To be in the pith of the Soul (Majjhata') is to be where there is neither pleasure nor pain”

Maha'niddesa Att. 2.466 *Majjhata'ssa' ti cittassa' ti* “Consciousness recollection is to be in the pith of the Soul (Majjhata')”

Ja'taka Att. 2.126 *majjhatabha'vena tit.t.ha'hi'ti* “One is fixed in the pith of the Soul (Majjhata')”

Cariya'pit.aka Att. #270 *attano majjhatabha'vam.kittetva' tena tasmim.attabha've attano* “The Soul is pith of the Soul (Majjhata') such that the Soul becomes itself the Soul”

Maha'vagga Att. 3.162 *Majjhata'payogo vuccati attano* “Yoking with the pith of the Soul is said to be the Soul”

Cu'l.aniddesa Att. #51 *Majjhata'ssa' ti cittassa majjhe t.hitabha'vo* “The pith of the Soul is the Mind become fixed in that very pith (majjhe)”

Apada'na Att. #293 *Buddha'nam.majjhata'tam.dassento* “The Buddha points to the pith, being the Soul”

Itivuttaka Att. 2.7 *majjhima' adukkhamasukha'ti* “The pith is neither pleasure nor pain (Selfhood/Svabhava)”

Pat.isambhida'magga Att. 2.420 *atta' aja'tidhammato* “The Soul is the unborn dharma”

Pa'thikavaggat.i'ka' 3.20 *abhu'tameva attano* “The Unbecome is the Soul”

Uparipanna'sa Att. 4.13 “The follower shelters in becoming the Soul and therein becomes the Charioteer”

Dhammapada Att. 1.113 “*The wise man discerning the Soul becomes the Charioteer*”

At.t.hakanipa'ta Att. 4.147 *vimuttatta'at.t.hamo uttamo vimokkho na'ma* “Emancipation into the Soul is termed the eight supernal (8 fold Path) emancipations”

Majjhimapanna'sat.i'ka' VRI 2.85 *na'maka'yato ca ru'paka'yato ca suvimuttatta'ubhatobha'gavimutto'ti vadanti* “Well emancipated into the Soul from namorupa is the designation for Both-ways-liberated”

Theraga'tha' Att. 3.170 *vimuttatta'ubhatobha'gavimuttam.* “Emancipation into the Soul is the designation for Both-ways-liberated”

Theraga'tha' Att. 3.164 *vimuttam. ubhatobha'ge, ajjhattam. susama'hitam..* Emancipated as Both-ways-liberated is to be well fixed in the Supreme Soul”

Theragatha Att. 2.184 *Tena attano ubhatobha'gavimuttitam. dasseti.* “Seeing Both-waysliberated is the Soul”

Theragatha Att. 2.184 *jha'naggahan.ena attano ubhatobha'gavimuttitam. vibha'veti'ti* “Seeing Both-ways-liberated is jhana on the highest, the Soul”

Nettivibha'vini' VRI #465 *Ubhato ru'paka'yana'maka'yato ubhatobha'gato vimuttatta* “Both-ways-liberated is emancipation in the Soul from both namo-rupa”

Saga'tha'vagga Att. 1.187 *Suvimuttacittoti arahattaphalavimuttiya* “Well emancipated in the Mind is the liberation fruit of Arahantship”

Pat.isambhida'magga Att. 3.605 *Bhu'tatta' bhu'ta', abhinibbatta'ti attho* “Soul become having become is to be supernally reborn into the goal”

Sutanipata Att. 1.300 *a'kankhama'na' sottha'nam.attano sotthibha'vam.icchanta* “One desires for sanctuary within the Soul, longs for becoming sanctuary”

Sutanipata Att. 2.500 *sam.yatatto guttacitto* “Yoking in union with the soul is the guarding of the Mind”

Saga'tha'vaggat.i'ka' 1.180 *Attasaññatoti attabha'vena sam.yato. Tena'ha* “sam.yatattabha'vo”ti. “Conjoined within the Soul is Soul become conjoined. This is the designation for ‘Become conjoined within the Soul’”

Pat.isambhida'magga Att. 2.529 *a'na'pa'nassatikatha'nantaram. kathita'ti tañca kathetabbam.indriyakatham.attana' bhagavato* “Incalculable antecedentness by breath is deemed the power of the Soul of the Bhagavat”

Ekakanipa'ta Att. 1.42 *attano puthujjanabha'vam. na ja'na'ti* “One becomes a profane person (Puthujjana) when one does not comprehend the Soul”

Udana Att. #376 *evam. yadi ayam. atta' na'ma na'pi khandhapañca* “Just so it is that the Soul is none of the five aggregates”

Pet.akopadesapa'l.I #13 *Yam. cittam., idam. dukkham..* “here is the Mind, there is

suffering”

Maha'niddesa-Att. 1.242 *Sakattabha'voti attano attabha'vo. Parattabha'voti parassa attabha'vo.* “Ones-Soul-become [designates] Soul-become the Soul. Otherness-become [designates] Soul become otherness”

AN 5.112 *Sacittañca sa'riputta, t.hiti ca samathena ca* “To be of ones own Mind, Shariputra, is to be eternally fixed in tranquility.”

Jataka Att. 6.254 *Tattha atta'va sa'rath²ti tasmim. pana te ka'yarathe añño sa'rathi na'ma natthi, tava atta'va sa'rathi hotu* “..’Soul is the Charioteer’, means that the body as the Charioteer is other than what can be so, hence it is said ‘Soul is the Charioteer’..”

So eva ca puggalo atta'nam. samma' t.hapeti
Pa'thikavagga.t.hakatha' 3.1059 “Herein the pudgala is fixed in Perfection upon the Soul”

khandhe upa'da'ya puggalo
Pañcapakarana-at.t.hakatha' #27 “The pudgala takes up the aggregates”

aggapuggalam. tatha'gatañca
Saga'tha'vagga-at.t.hakatha' 1.66 “Highest pudgala is the Tathagata”

aggapuggalam. attan
Ja'taka-at.t.hakatha' 1.212 “Highest pudgala is the Soul”

Sekkho hi kh²na'savena ariyapuggalatta' sabha'go
Mu'lapanna'sa-at.t.hakatha' 1.42 “The learner who is without defilements on all sides is the Aryan pudgala-Soul”

puggalassa ana'gate gabbhaseyya' punabbhave
At.t.hakanipa'ta-at.t.hakatha' 4.82 “The pudgala has not been reborn again into another womb”

avasavattanat.t.hena anattato
At.t.hakanipa'ta Att. 4.195 Due to lack of (its own) willing power is the meaning of Anatta.

A(without) +*vasa* (power,control) +*vattan* (wielding power/will [P.T.S. dictionary page 604]) +*at.t.hena*(on account of)

3.646 *Pat.isambhida'magga Att. Brahma viya bhu'toti brahmabhu'to* “To have become *Brahma* [is the meaning of] *Brahmabhuto*”

3.865 *Pa'thikavagga Att. Dhammabhu'tatta' eva brahmabhu'to* “To become the Dhamma of the Soul is *Brahma*-become”

Ja'takapa'l.I 2-26 *brahmabhu'to purattha'* "Become Brahma [means] preeminence/Absolute"

Maha'niddesa Att. 1.171 *Brahmabhu'tena'ti uttamasabha'vena. Attana'ti cittena.* "Become Brahma is Ultimate Self-nature; Mind [being] Soul/Self"

Dukanipa'ta Att. 2.290 *Brahmacariyanti set.t.hat.t.hena brahmabhu'tam. cariyam.* "Brahma-faring designates faring in becoming Brahma"

SN 3.83 "*Anejam. te anuppatta', cittam. tesam. ana'vilam.; loke anupalitta' te, brahmabhu'ta' ana'sava'*" Soul has arrived at freedom from desire; Mind is unpolluted. This is the realm of purity, having become Brahma without taints"

Maha'vagga Att. 3.118 *Ya' ca, bhikkhave, ariyacittassa ana'savacittassa ariyamaggasamangino ariyamaggam. bha'vayato* "Followers, the Aryan Mind is the Mind without taints with which the Aryan path is endowed with; is the Aryan path made become"

Mahaniddesa-at.t.hakatha 2.288 "To be at the root of the Mahabodhi-tree is meant Illumination"

Apadana-at.t.hakatha #379 "The Mahabodhi-tree is that which one (should) venerate/pay homage"

Apadana-at.t.hakatha #420 "After the Lords Parnirvana, it is (thru) the Mahabodhi-tree that one beholds/comprehends the Buddha"

Jataka 4.228 "After the *parinibbana* of the Buddha, one should venerate the *Mahabodhitree* as the likeness shrine of the Lord."

Pat.isambhidamagga-at.t.hakatha 2.487 "At the root of the Mahabodhi-tree is obtained omniscience of Illumination"

The Eightfold path explained according to Udana-Att #146

1. *Ditthi=dassana* (seeing)
2. *Sankappa=abhiniropana* (directing thought at)
3. *Vaca=pariggahana* (evocation/declaration of)
4. *Kammanto=samutthana* (brining forth)
5. *Ajiva=voda'na* (sanctification/purification)
6. *Vayama=paggaha* (exerting energy)
7. *sati=upatthana* (rising to fixation upon)
8. *Samadhi=avikkhepa* (coherency. A (not) + *vikkhepa* (scattered mind).

Reference:: 4/26/2010 <http://www.attan.com/att.html> 11/11

